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Portents. See Prodigies and Portents.

Positivism. 116-122. S. H. Swinny. bb.—For the history of Positivism before Comte, see 117.

Possession (Greek and Roman). 127-130. A. C. Pearson. b. r.

Power. 143-146. George J. Stokes. b. r.—Free use is made of Aristotle, *Metaphysica*.

Prayer (Greek). 182-186. A. W. Mair. b. r.; (Roman). 199-201. J. B. Carter. b. f. r.

Prayer Wheels. 213-214. Goblet d'Alviella. b. f. r.

They are referred to by Dionysus of Thrace in Clement of Alexandria, *Strom.* v. p. 568. Plutarch mentions their presence in Egyptian temples as a symbol of the instability of human things (Numa 14). Hero speaks of them as an instrument of purification (*Veterum Mathematicorum Opera* [Paris, 1693], p. 220). Their significance as a sun symbol is suggested. Lucretius speaks of the sun as *rota altivolans*, 5. 434.

Predestination. 225-235. A. S. Martin. bb. f. r.—For Greek and Roman views, see 230.

Pre-existence. 235-241. R. Moore. bb. r.—For Greek and Roman ideas, see 236-237.

Pride. 275-278. R. Martin Pope. bb. f. r.—For pride in Pre-Christian Ethics, see 276.

Priest, Priesthood (Greek). 302-307. W. J. Woodhouse. b. f. r.; (Roman). 325-335. Gordon J. Laing. b. f. r.

Principle. 336. G. R. T. Ross. b.

Processions and Dances. 356-362. A. E. Crawley. f. r.

"Authorities quoted supply satisfactory data, but there are no treatises written on scientifically comprehensive lines".

Prodigies and Portents. 362-376. W. D. Wallis. b. f.

Propitiation (Greek). 397-398. Arthur Fairbanks. b. r.; (Roman). 398-400. A. C. Pearson. b. r.

Prostitution (Greek). 404-406. W. J. Woodhouse. b. f. r.; (Roman). 408-409. W. J. Woodhouse.—No literature.

Protagoras. 409-410. R. D. Hicks. b. r.

Proverbs. 412-415. James A. Kelso. b. f. r.

Providence. 415-420. W. T. Davidson. bb. r.—For Providence in Greek and Roman teaching see 417.

Purification (Greek). 482-488. L. R. Farnell. b. f.; (Roman). 500-503. J. S. Reid. b. r.

Pythagoras and Pythagoreanism. 520-530. John Burnet. b. f. r.—The literature is carefully described.

Race. 550-558. A. J. Toynbee. b. f.—The literature is classified.

Rationalism. 580-583. Helen Wodehouse. b. r.

Realism and Nominalism (Ancient and Mediaeval). 583-584. C. Delisle Burns. f. r.

Reality. 587-592. C. D. Broad. b.—There is reference to Plato, Sophistes and Theaetetus.

Reason. 593-598. Thomas Whittaker. b. f. (The literature is partly classified). For reason in Greek philosophy see 593-595.

Rebellion, Revolution. 598-599. M. Campbell Smith.

Regalia. 632-639. H. J. T. Johnson. bb. f.

Regeneration. 639-648. J. T. Marshall. f. r.—For the Greek word and its synonyms see 639. Its use by Stoics, Cicero, and Marcus Aurelius is mentioned.

Reincarnation. See Transmigration, Soul.

Relics (Primitive and Western). 650-658. J. A. MacCulloch. bb. f. r.; (Greek). 651.

Remorse. 727-728. T. Rees. b. f.

Brief mention of remorse in Greek drama. Element of despair especially prominent there, because "the Greek mind was apt to identify the divine with inexorable fate".

Renunciation. 728-729. F. Melain Stawell. b.—For renunciation in Greek ethics see 728.

Repentance. 731-735. Samuel McComb. b. f.—There is mention of Plato and Socrates, 731.

Reverence. 752-753. W. M. Rankin. bb. f.

Riddle. 765-770. James A. Kelso. bb. f.

Rights. 770-777. J. H. Muirhead. b. f. r.

Righteousness (Greek and Roman). 800-804. Paul Shorey. b. f.

Roman Religion. 820-847. W. Warde Fowler. bb. r.

Sabaeans. 880-885. A. S. Tritton. bb. f.—"The Greek and Roman tales have proved well founded", 880.

Sacraments (Primitive and Ethnic). 897-902. J. A. MacCulloch. b. f.

BARHARD COLLEGE

GRACE HARRIET GOODALE.

REVIEW

Classical Studies in Honor of Charles Forster Smith.
By his Colleagues. (University of Wisconsin Studies in Language and Literature, No. 3).
Madison, Wisconsin: University of Wisconsin (19 9). Pp. 197. Paper, \$1.00.

As Professor Shorey has said in *Classical Philology* 14.398, it is hard to speak temperately of this collection of essays. Each of the dozen articles has a charm of its own, entirely apart from its value as a contribution to our knowledge, that must appeal to all of us, and the subjects are so varied that every one will find here at least one article bearing upon his own particular field of interest. I venture to say that few of us would be unwilling to retire, even while our powers were still in their vigor, if our departure from active class-room work to the no less active creative work in our studies could be signalized by such a glowing tribute from our pupils and colleagues as this, always provided that a few simple details could be arranged with Mr. Carnegie's Trustees.

In the first place, we are strongly prejudiced in favor of the whole volume by Mr. Leonard's charming poem, describing a boy's delight in working out his first assignment in Vergil. The poem alone, like each of the articles that follow, is more than worth the price of the entire volume.

Fresh from a starry sleep, on a school-boy morning of
April
(Over the meadows a mist, oriole out in the elm). . . .
There, in the homestead at Hilton, I sat by the window
with Vergil:

Under the morning-star, words like woods to explore.
Tityre, tu patulae O eery quest in the silence!
 Magic of dawn on the earth, magic of dawn in the boy!
 Thrilling from letter to letter and every word an en-
 chantment. . . .

Silvestrem tenui . . . even ere meaning was known . . .
Tityre, tu patulae recubans sub tegmine fagi:
Tegmine fagi . . . The Tree! *Tegmine fagi* . . .
 the Bird!

Out of that Tree, as I fancy, have budded all blossoms
 and creatures,
 Flowed all rivers I know, whispered all winds I have
 heard. . . .

Nos patriam fugimus . . . and home and country
 were dearer
 (Tho we had carolled at School 'Country, my country
 of thee').

Formosam resonare doces Amaryllida silvas . . .
 (Bessie with ribbon and braid, oriole out in the
 elm)

Formosam resonare . . . and sylvan Muse and the
 reed-pipe!

Magic of dawn on the earth, magic of dawn in the boy!

I wish it were possible to give the whole poem. Every
 teacher of Vergil ought to have a copy of it to read to
 his class at the proper time. It is hard to imagine any
 High School class that does not contain at least one boy
 or girl whose soul would thereby be quickened, "quick-
 ened today in how few".

Next, President Birge, whose field of activity has
 lain outside the Classics, contributes a brief Introductory
 Note that will serve admirably as a part of our pro-
 paganda.

Most of us who claim the title of "old graduates"
 know that our bachelor's diploma ended our official
 connection with the classics; and as to later personal
 relations, we are lucky if today we can quote *parcus*
cultor et infrequens to express them. None the less our
 hearts respond to the note which Mr. Leonard's poem
 strikes. We, too, look back to the classics with grati-
 tude for enlightenment—for a message differing with
 the temper and capacity of the man, and with the for-
 tune of opportunity. . . . But the paradise itself and
 the way thither were first shown to me by the classics
 and I shall never lose the memory of that moment of
 illumination.

Do I not then in some sense represent that great
 majority of college men who left college studies when
 they left college; who look back to both with a gratitude
 deep, even if only half analysed; who recall the classics
 with an affection not smaller because it is not based on
 the "solid benefits" derived from them? We surely did
 not give to the classics so much of our eight years'
 education in order that we might use the English dic-
 tionary more readily or know without book the deriva-
 tion of scientific terms. Ours was an act of faith, un-
 conscious like most such acts—a faith inspired by our
 teachers, that if we thus gave labor we should gain life;
 and the years have justified that faith, both theirs and ours.

The longest essay is by Professor Hendrickson, on
 The Heracles Myth and its Treatment by Euripides
 (11-29). It begins in the form of a letter, addressed to
 "My Dear Smith". The first paragraphs are largely
 personal, expressing the author's high appreciation of
 Professor Smith as a scholar, a man, and a friend. Pro-
 fessor Hendrickson then gracefully passes on to deal
 with the play and its critics, particularly Verrall and
 Wilamowitz. In scholarly argument and masterly

literary form he sets aside the criticisms and proves that
 the play does not lack unity, that the plot is artistically
 developed to the very end.

Let it not be overlooked that the resolution to continue
 life under conditions of pain and remorse almost un-
 bearable belongs to the dramatic characterization of the
 hero whose whole life has been one of toil and suffering.
 Heracles remains Heracles to the end.

Of the nine papers that follow each deserves an
 extended notice, but space fails us.

Verum haec ipse equidem spatiis exclusus iniquis
 praetereo atque aliis post me memoranda relinquo.

The difficulty with a volume of this sort is that it really
 requires as many reviews as it contains articles. In the
 present case each essay is written by an authority on the
 particular subject treated. It must suffice to conclude
 this notice with the titles of the remaining papers:

The Source of Herodotus' Knowledge of Artabazus,
 by A. G. Laird; Seneca and the Stoic Theory of Literary
 Style, by C. N. Smiley; The Plain Style in the Scipionic
 Circle, by George Converse Fiske; The Olive Crown in
 Horace, *Carm.* I, vii, 7, by Andrew Runni Anderson;
 The Eternal City, by Grant Showerman; Britain in
 Roman Literature, by Katharine Allen; A Study of
 Pindar, by Annie M. Pitman; Lucretius—The Poet of
 Science, by M. S. Slaughter; An Egyptian Farmer, by
 W. L. Westermann.

If the book is not widely sold and read, the teachers
 of the Classics will miss a deep inspiration.

WILLIAMS COLLEGE.

M. N. WETMORE.

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

VII

- Archives Suisses d'Anthropologie Générale—No. 1, 1919, Cérami-
 que Antique. Recherches Techniques Appliquées à la
 Chronologie par M. L. Franchet. Rapport sur une Mission en
 Crète et en Egypte, 1912-1913 (Edouard Naville).
 Bulletin Hispanique—July-September, Appendices à la Chronique
 Latine des Rois de Castille jusqu'en 1236. G. Cirot; Recherches
 sur la Chronique Latine des Rois de Castille, G. Cirot.
 Deutsche Literaturzeitung—April 5, Alexandrinische Studien, Otto
 Waser; Axel W. Persson, Die Ergeten und Delphia (A. Korte).
 Deutsche Rundschau—Sept., Julian, Der Abtrünige, Theodor Birt.
 École Pratique Des Hautes Études, Annuaire 1917-1918, Glanures
 Paléographiques, H. Lebègue.
 Educational Review—March, A College Course in Classical Culture,
 Herbert P. Houghton.
 Hispania—Dec., The First Foreign Language in our Secondary
 Schools, A. J. Barnes. [The author, a teacher in a California
 High School, recapitulates reasons for making Latin this lan-
 guage, denies the validity of them all, and pleads passionately
 for Spanish].
 Logos—1919, Heft I, Die Struktur des Griechischen Wertbe-
 wusstseins, Georg Mehlis.
 The Museum Journal, University of Pennsylvania—Sept., A Group
 of Funerary Stelae, Eleanor F. Rambo; The John Thompson
 Morris Collection of Ancient Glass, Eleanor F. Rambo.
 Nachrichten von der Königlichen Gesellschaft der Wissenschaften
 zu Göttingen—1919, Heft 1, Thukydidesstudien, M. Pohlenz.
 Oxford Magazine—May 30, (William Stuart Messer, The Dream in
 Homer and Greek Tragedy).
 Revue Critique d'Histoire et de Littérature—Sept., Jean Lesquier,
 L'Armée Romaine d'Egypte d'Auguste à Dioclétien (Paul
 Collart).—Nov., J. Melander, Étude sur *magis* et les Expres-
 sions Adversatives dans les Langues Romanes (C. Brunel).
 Revue Universitaire—Oct., Essai de Préparation Raisonnée d'un
 Cours de Littérature Ancienne, Marcelle Fournier [a course in the
 Lycée for girls in Besançon, France].
 Romania—April, Hugo Schuchardt, Die Romanischen Lehn-
 wörter im Berberischen (J. Jud); Max Niedermann, Essais
 d'Étymologie et de Critique Verbaux Latines (J. Jud). [The
 first part of Niedermann's book deals with the etymologies of
acquiperare, falx, parma, and pullaria.]
 The University Magazine—Oct., "While Orpheus Slept", Percival
 Allen.—Dec., 'O *Egeus*, Alexander R. Rhangabe; Love [trans-
 lation of the preceding poem], Skuli Johnson.
 Zeitschrift für Vergleichende Sprachforschung—Feb. 15, 1919,
 Aorist und Imperfektum, Felix Hartmann.

G. H. G.